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THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion. He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslim and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul-Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashirud-Din Mahmud Ahmad, was chosen as Khalifa-tul-Masih II. During his 52-year long leadership, the Khalifa-tul-Masih II organized world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul-Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or to The Review of Religions Rabwah, Pakistan.

THE ISLAMIC CONCEPT OF THE HUMAN COMMUNITY

The Temple of Understanding is an internationally known organization dedicated to the mission of striving toward unity of mankind. It enjoys great prestige and reputation in many parts of the world.

As a part of its important activities, it initiated, some years ago, holding an annual conference to which religious leaders and intellectual thinkers of the major faiths of the world are invited to discuss the contemporary problems of mankind. These meetings of some of the most eminent spiritual personalities have been called, with substantial justification, as "Spiritual Conferences" by the Temple of Understanding organizers.

The "Fifth Spiritual Summit" was held on October 19 through 24, 1975, in New York City. Some of its sessions were convened in the General Assembly Hall of the United Nations Headquarters. Spiritual leaders representing Hinduism, Buddhism, Christianity, Judaism, Islam and many other faiths were invited for the creation of a common plea, representing 2,700,000,000 peoples, to the leaders of the United Nations.

The Spiritual Summit V, divided in various panels, deliberated upon such fundamental problems as the Unity of the Human Community, Ecology and the Spiritual Environment, and Creating the Future Community. Among those who were invited to address the Spiritual Summit was Sir Muhammad Zafrulla Khan former Foreign Minister of Pakistan and President of the International Court of Justice.

Sir Zafrulla, in his illuminating and inspiring address, emphasized the total unity of religion irrespective of geographical location or cultural background. "Despite the diversity of creeds and beliefs which divides mankind, Islam seeks to promote understanding and accord on the basis of a mutually acceptable fundamental," was the main theme of his address. He declared that "the unity of the human spirit derives from the unity of the creator of the universe." A complete text of this extremely valuable address is reproduced here for the benefit of the readers of The Muslim Sunrise.

(Khalil Ahmad Nasir, Co-Editor)

One is the Human Spirit

In the Islamic concept, the unity of the human spirit derives from the Unity of the Creator of the universe.

The very first chapter of the Holy Quran, the scripture of Islam, opens with the declaration: **الحمد لله رب العالمين**. That is to say: The worthiness of the highest praise belongs to God alone Who has created the universe and sustains and nourishes it and leads it stage by stage towards perfection.

Jealousies and rivalries that divide the human spirit are generated by our setting up a multiplicity of gods, under varying denominations, race, color, blood, wealth, culture, standard of living, etc. The unifying force must be our consciousness that every human being is a creature of the same God Who created us and that his welfare is as dear to Him as our own. It is our relationship through Him that brings about unity and fosters a spirit of brotherhood. Everything else is divisive and unless it is controlled and regulated by that consciousness would lead to ruin.

We have been admonished; O mankind, be mindful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the two created and spread large numbers of men and women (4.2).

The diversity of our pursuits and interests should not impel us into situations of hostile and aggressive competition, we must regulate our relationship and seek adjustment and co-ordination through beneficent co-operation, as we have been directed: Assist one another in piety and rectitude and assist not one another in sin and transgression; and be mindful of your duty to God; surely God's punishment is severe (5.3).

We have been warned against hostility and division and have been urged to unite on the basis of our common allegiance to our Maker: Take fast hold, all together, of the rope of God, and be not divided. Call to mind the favour of God which he bestowed upon you when you were at enmity with each other and He united your hearts in love so that by His Grace you became as brethren. You were on the brink of a pit of fire and He rescued you from it. Thus does God expound to you His commandments that you may be guided (3.104).

The message of Islam is universal; it is addressed to the whole of mankind. It is not confined to any particular people. Nor is any people excluded from it. The Quran affirms: Proclaim, O Prophet: O mankind, verily I am God's Messenger to you all. To Him belongs the Kingdom of the heavens and the earth. There is no god but He. He bestows life and He causes death (7.159). There is no room here for a god who bestows life, for another who maintains it and for a third who destroys it.

The beneficence of the Prophet of Islam was not confined to a particular people. It was unequivocally announced: We have sent thee as a mercy for the entire universe (21.108).

On the occasion of the Pilgrimage the Holy Prophet proclaimed: There is no superiority for an Arab over a non-Arab, nor for a non Arab over an Arab; nor is a white one to be preferred over a coloured one, nor a coloured one over a white one. You are all equal as brothers.

That is why in Islam there has at no time been any distinction on the basis of race, colour or blood. Islam is colour blind.

There is no privilege in Islam. There is no church, no church hierarchy, no ordination, no priesthood. The whole emphasis is on righteousness. That is the sole badge of honour. The Holy Quran has announced: O mankind, We have created you from male and female, and We have divided you into nations and tribes for greater facility of intercourse. Verily, the most honoured among you in the sight of God is he who is the most righteous among you. Surely, God is All-Knowing, All-Awake (49.14).

The Quran recognises that God sent His revelation to every people and that every people has had its Prophet: Thou art but a Warner; and every people has had its guide (13.8). We have sent thee with enduring truth, as a bearer of glad tidings and as a Warner. There is no people to whom a Warner has not been sent (35.25).

It goes much further and requires belief in the truth of all Prophets and all revealed books. For instance: Affirm: We believe in God and in that which has been sent down to us and that which was sent down to Abraham and Ishmael and Isaac and Jacob and his children and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them and to Him do we wholly submit ourselves (2.137).

And again: The Messenger has full faith in that which has been sent down to him from his Lord and so have the believers: all of them believe in God, and in His angels and in His Books and in His Messengers, affirming: We make no distinction between any of His Messengers (2.286).

This secures reverence for all Prophets and revealed books and promotes and fosters the unity of the human spirit.

Despite the diversity of creeds and beliefs which divides mankind Islam seeks to promote understanding and accord on the basis of a mutually acceptable fundamental. The Holy Quran lays down the directive: Say to the People of the Book: Let us agree upon one matter which is the same for you and for us, that we worship none but God, and that we associate no partner with Him, and that some of us take not others for lords beside God. Then, if they turn away, say to them, Fear Ye witness that we have submitted to God (3.65).

It is the Unity of the Godhead alone that can safeguard the unity of the human spirit.

The children of Adam who started on the Unity of the Godhead soon began to fall away from it and proceeded to fashion various types of gods and even goddesses for themselves. A whole succession of Prophets and divine Messengers were from time to time raised among them in every part of the earth to wean them away from the worship of false gods and to win them back to the worship of the One True God.

The history of man presents a panorama of this struggle between the divinely inspired yearning of the human spirit to reach out to the Unity of the Creator and man's tendency to sink into the worship of false deities of every description. Every falling away was inspired by or imported in its wake the exploitation of man by his fellow man which imposed or involved a division or degradation of the human spirit.

It is not my purpose, nor would time permit, a detailed exposition of the various types of such exploitation. We have had occasion to encounter it, and even to suffer from it, in one form or other, in our own times and lives and persons. Twice within a lifetime has the spirit of division pushed large sectors of humanity into conflict of a type which brought them to the brink of destruction. This realisation led to the establishment of the United Nations.

The Preamble to the Charter of the United Nations recites that the peoples of the United Nations determined to save succeeding generations from the scourge of war and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends to practice toleration and live together in peace with one another as good neighbors, and to unite their strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, had resolved to combine their efforts to accomplish these aims.

This went a long way towards the recognition and affirmation of the unity of the human spirit.

The United Nations was established thirty years ago with a membership of fifty states. To-day it has a membership of one hundred and forty two states, a large majority of which were still seeking independence at the inception of the United Nations. The organisation is by now well within sight of universality. It is a very satisfactory consummation.

The United Nations has a good record in several other respects; yet though much has been achieved a great deal still remains to be accomplished. It might, however, be hopefully affirmed that the past of the organisation constitutes a good augury for its future.

Among the purposes of the United Nations it is to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace; and to be a center for harmonising the actions of nations in the attainment of their common ends.

One method of promoting such harmony is the provision for the settlement of international disputes of a justiciable character through judicial determination by the International Court of Justice. The Court is the principal judicial organ of the United Nations and functions in accordance with its statute which forms an integral part of the Charter of the United Nations. It may also give an advisory opinion on any legal question which may be submitted to it by the General Assembly or the Security Council, or any other organ of the United Nations or a specialised agency, which may at any time be so authorised by the General Assembly.

It will thus be seen that the Court performs a crucial function in the set up of the United Nations. It is much to be regretted, however, that it has not been availed of to the degree to which could have been wished.

All members of the United Nations are parties to the Statute of the Court, but they are not thereby rendered amenable to the jurisdiction of the Court. Less than 40 percent of them have filed declarations under Article 36 (2) of the Statute accepting the compulsory jurisdiction of the Court, and most of these declarations are hedged round with escape clauses which operate to render the declaration nugatory.

In my humble opinion the cause of international justice will not be adequately served till the membership of the United Nations carries with it the obligation of compulsory submission to the jurisdiction of the International Court of Justice.

The Court has made a very valuable contribution towards the promotion of the purposes of the United Nations through its advisory opinions on a variety of legal questions. Reference might be made, by way of illustration, to its opinions on different aspects of South Africa's mandate over the territory of South West Africa, and its latest opinion given four days back, on the status of the territory of Spanish Sahara.

"THE GOLDEN DEEDS OF THE PRESENT KHALIFA"

Being the text of a highly informative and inspiring address delivered by Imam B. A. Rafiq of the London Mosque, at the last Annual Ijtima'a held at Copenhagen, Denmark. ————Ed.

It is well known that it is God Almighty Who appoints a Khalifa, who establishes for his followers their religion and who brings them in exchange of fear, security and peace. The appointment of Hazrat Khalifatul-Masih III was predicted by numerous prophecies revealed to his predecessor, Hazrat Khalifatul Masih the Second, father of the present spiritual head. I cite here only a few examples:

It was disclosed to him that from the year 1965, shall start a new era which indeed would relate to the Third Khalifa.

The Alfazal of 8th April, 1915 carried a prediction: 'God has also told me that He shall grant me a son who shall be the "NASIR-I- DIN" (i.e. supporter of the Faith and every-ready to serve Islam).

It must be remembered that the ministries of the First, Second and Third Khalifas are an extension of the predicted ministry of the Promised Messiah.

At the Annual Gathering of 1956, Hazrat Khalifatul Masih II said, "Whenever the election of the next Khalifa takes place and whoever is duly elected, I wish to give him the glad tidings that God shall favour him with His support and whosoever stands in opposition to him, whether a great man or small, shall face humiliation and ignominy and is bound to suffer ruin and disgrace; because the next Khalifa shall, indeed, walk in the footsteps of the Holy Prophet and in the footsteps of the Promised Messiah; and shall uphold and establish the institution of the Islamic Khilafat. Therefore, I give glad tidings now to him who will be elected the Third Successor in my place, that even if the governments of the world oppose him, these shall be shattered into pieces."

(Khilafat -i- Haqqa Islam, pp. 17-18)

On the 8th of November, 1965, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih the Second, passed away and he was succeeded by Hazrat Mirza Nasir Ahmad, duly elected by the Ahmadiyya Community as the Third Successor. In his own words he was "a humble servant of Almighty Allah." This simplicity hides the fact that he was a Hafiz of the Holy Quran, had done his Master of Arts at Oxford and for several years had been the Principal of the Talimul Islam College beside occupying several other offices in the Community. Yet, those who really know him, appreciate that compared with his late father he did not have the same gift of eloquence and public speaking at the time of his appointment, but shortly afterwards, he established himself as a highly knowledgeable public speaker. This metamorphosis was another gift from Almighty God.

Very early in his Khilafat, Hazrat Khalifatul - Masih Third was given the glad tidings that Allah would bestow upon him such abundance as would satisfy him. Many Ahmadis living abroad have had the privilege of private audience with this great spiritual leader and will proudly testify to the fact, that in this world today, a more self-less, loving, beloved, dimple and kind-hearted person than Hazrat Mirza Nasir Ahmad does not exist. His interests and his knowledge display a deep understanding of religion, naturally, and of all worldly subjects ranging from science, economics, politics to geography and history.

The very first international scheme he launched at Rabwah was the Fazl - i - Umar Foundation which was charged with several types of activities. One of its more ambitious programmes was the institution of scholarships and research awards bestowed annually for outstanding research. Starting with a small fund, this Foundation has now become a prominent feature of our Community, but considerations of time forbid me from going into the details of the present programme undertaken by the Foundation, which includes the building of a commodious guest house at Rabwah.

Hazrat Mirza Nasir Ahmad is the first Khalifa who has travelled widely outside the sub-continent of India. This travelling has bridged the gap and has knit the community together into one unit under a strong Centre. He has made three trips to Europe — in 1967, 1970 and 1973.

During his West African tour in 1970, at Gambia, Almighty God instilled into his mind another grand scheme. The people of Africa had for centuries suffered persecution under the yoke of colonialism and it was time to liberate them by illuminating the Dark Continent through the divine light of Islam. The Scheme, known as the Nusrat Jehan Fund, was launched through an announcement made in the Mahmud Hall in London and was directed towards the establishment of schools, hospitals, clinics and broadcasting station in Africa. I still distinctly remember when Hazrat asked me personally to ensure, that before he left the United Kingdom, a week later, a sum of £. 10,000 should be deposited in a separate bank account. Knowing intimately the financial position of the U.K. community, I frankly admitted the hopelessness of the mammoth task and said that I felt, that the target could not be achieved. Hazur told me that this was a divine mission and that God would ensure its success. Anyway, I made my modest efforts and lo and behold those poor people of whose financial sacrifices I had little doubt, began to pay in their contributions. By the end of the week, and before Hazur departed, I reported to Hazur that the sum to £. 10,000 had been deposited in the bank. This three-year scheme went on to an accumulated fund of more than £. 50,000, with the greater part of the sum pledged by the U.K. community. Numerous schools, colleges, clinics and hospitals have been opened in Africa and several qualified teachers, doctors and dentists are operating in this continent under Nusrat Jehan Scheme.

The other day, the High Commissioner of the Gambia in the U.K. openly admitted the success of the Nusrat Jehan Scheme and said that the day was drawing near when the whole of the country would have received some benefit from this scheme and would have turned towards Ahmadiyyat. Al - hamdolillah!

The financial resources of the community were to be further tested. At the 11th Annual Conference of the community held at Rabwah in 1973, Hazrat Khalifatul - Masih announced another grand project which would set in motion a programme of the progressive development of all the branches of the Movement, speed up the propagation of Islam in all parts of the world and bring closer the prevalence of Islam throughout. The fifteen year scheme known as the Ahmadiyya Centenary Celebration is charged with establishing more missionary centres in various countries, including Denmark, the translation and publication of the Holy Quran and other Islamic literature in diverse languages, and amateur-radio and telex communications.

It is fairly easy to draw up a consolidated balance sheet of such grand projects but if the youth of today are to learn anything from the life of their spiritual head, then they need to look at the personality that has caused this new era to draw upon them. I have been personally fortunate to have worked as Private Secretary to Hazur during my stay in Pakistan and I can present a glimpse of his busy life. Some of his attributes I have already mentioned.

His normal day begins very early in the morning when he prays and studies. Then he reads all his mail, making note for replies, with some letters being answered in his own writing. He then examines reports and issues fresh instructions on multifarious community matters. In addition to this he grants audience to those who come to see him and also leads the prayers in the Mosque. The sheer size of his daily mail is staggering and having attended to all this personally in addition to other duties would exhaust any other human being. But the Khalifa cherishes this devoted labour and cheerfully bears the burden of leading a very large community.

It would be difficult to conceive that he would have any time left over for any other interest. Yet Hazrat Mirza Nasir Ahmad has great enthusiasm for sports. Under his auspices is run the All Pakistan Nasir Basketball Competition. On numerous occasions he has urged members to take interest in cycling, horse-riding, catapult-shooting, rowing and swimming. He is such a keen lover of horses that even equestrians have expressed amazement at his knowledge of breeding and other matters connected with horses. Hazur is also a keen amateur photographer and in this field too he could match his knowledge about cameras and photography with experts.

Anyone who loves God, loves nature's creation. Hazur is no exception, or perhaps, in a way, because he is simply obsessed with nature, with natural phenomena and with the laws of nature. Delivering a discourse on nature comes naturally to him. He knows details about the bee and its activities which a honey collector would cherish. In his modest home, there is a duck pond and he is also a keen gardener. His talks and his sermons abound with scientific knowledge and he is the first one to draw attention to God Almighty's immense bounties. He has instituted the giving of an award on research in nature. He encourages the inhabitants of Rabwah to take early morning strolls. Not surprising therefore is the fact that medical research has proved that the poor people of Rabwah are amongst the healthiest in the country.

Above all, Hazur is a masterly scholar on the teachings of the Holy Quran. His speeches are acclaimed as rivers of knowledge overflowing their banks. He could take a simple verse from the Holy Quran and explain it so lucidly that the audience is left aghast at the tremendous knowledge that has been spread before them.

Such is your spiritual leader; a man under whom anyone would be proud to serve. During the recent Pakistan crisis he has been a source of great comfort and has held the helm of the ark steady. The serenity with which he endures the barrage of abuse hurled at him by his opponents proves that he is no ordinary man, but is indeed God's humble and protected servant.

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Supplementary

Under 'Notes and Comments' as Editor of "The Muslim Herald", Iman Rafiq observes in the October (1975) issue of the said journal:

At 11:15 a.m. (local time) on 27 September, 1975 Hazrat Khalifatul-Masih III, laid the foundation stone of the first Ahmadiyya Muslim Mosque in Sweden at Gottenburg.

The Mosque at Gottenburg is the first one to be built under the auspices of the Ahmadiyya Centenary Fund. This fund was launched at the 1973 Annual Conference in Rabwah with an ambitious project as its main objective.

Earlier Hazur had said that for the propagation of Islam, five Mosques should be built in Europe under the Ahmadiyya Centenary Fund. The Swedish Mosque is the first such Mosque now being built.

"We herald the construction of this Mosque and pray that the Mosque may win the hearts of non - Muslims to Islam in that part of the world." It is gratifying to note that America has been included among the three countries which will share the cost of the construction of the said Mosque. Let us now contribute generously to this project. ————Editor

HISTORY OF THE AHMADIYYA MOVEMENT IN ISLAM IN AMERICA

The last issue of the Muslim Sunrise published at the last (1975) National Convention exclusively covered the history of the Ahmadiyya Movement in America. Here are a few more articles and pictures bearing on the subject ————— Ed.

A Brief Summary of the Ahmadiyya Movement in America

In 1920 the Hazrat Khalifatul - Masih II, Mirza Bashiruddin Mahmud Ahmad sent an old companion of the Promised Messiah, Dr. Mufti Muhammad Sadiq, to America to propagate and teach the religion of Islam. During these times the American people were very prejudiced and indifferent to the religion of Islam because they weren't accustomed to reading books based on the true teachings of Islam, but were reading those books by Christian writers who were very prejudiced against Islam.

When Dr. Mufti Muhammad Sadiq arrived on the shores of America he was detained by the authorities at Ellis Island off the shores of New York. Upon his detention Dr. Mufti Muhammad Sadiq states, "He informed the International Headquarters, Qadian that he wasn't given permission to enter the United States." Upon hearing of his condition the Head of the Movement offered prayers to Almighty God to open a way that Ahmadiyyat could be spread here in America.

Dr. Sadiq requested from the American authorities that his case should be heard by the Highest Official in the land; he was told that he should address the President of the United States. He wrote the President of the U.S.A. explaining his case. The letter was forwarded to the Secretary of State who gave permission that Dr. Mufti Muhammad Sadiq could enter the U.S.A. as a Muslim Missionary. From 1920 to 1923 Dr. Sadiq travelled and preached Islam on the East coast, in particular New York, Philadelphia and Detroit, finally settling in Chicago. With financial help from the International Headquarters, he purchased the building at 4448 S. Wabash, the first Ahmadiyya structure used solely for the propagation of Islam.

It was said that Dr. Sadiq who wore his native dress (turban, long coat), was very colorful and he attracted people by the thousands who inquired and accepted Islam. After 1923 Dr. M. Muhammad Sadiq returned to the International Headquarters and was succeeded by Maulvi Muhammad Din, a learned scholar of the Movement, who worked in and around Chicago for two years. After his return to International Headquarters he was succeeded by Sufi Mutiur Rahman Bengalee. Beginning his work in 1925 and leaving in 1927 for the International Headquarters, Sufi returned with his wife and another missionary, Muhammad Ibrahim Nasir. Because of some questionnaires regarding belief in polygamy, Ibrahim Nasir was not allowed to enter the U.S.A. Sufi Mutiur Rahman Bengalee worked in America by himself editing the Muslim Sunries (started by Dr. Sadiq), traveling and preaching. Opening missions such as:

Indianapolis, Ind.

Dayton, Ohio

Pittsburgh, Pa.

Youngstown, Ohio

Cleveland, Ohio
St. Louis, Mo.
Kansas City, Mo.

Working from 1946 to 1948 he was joined by a new group of missionaries:

Dr. Khalil Ahmad Nasir
Mirza Munawar Ahmad
Ghulam Yasin
Shukar Ilahi Hussain

Sufi Mutiur Rahman Bengalee returned to International Headquarters giving charge to Dr. Khalil Ahmad Nasir. Under Nasir's leadership the headquarters were changed from Chicago to Washington, D.C. Mr. Ghulam Yasin worked as Missionary Incharge of the New York area. Munawar Ahmad worked in Pittsburgh where he died in 1948; his grave is in Pittsburgh. Shukar Ilahi Hussain worked in the St. Louis area. Later these missionaries were joined by Abdul Qadir Zaighum. In 1949 Rashid Ahmad American left for Rabwah for a higher education in Islam. He was later joined by Abdul Shakur Rash who also studied with the intention of returning to do missionary work in America. Later the missionary number increased adding Abdul Shakur Kunzie, Syed Jawad Ali, Maulvi Nurul Haqq Anwar, Aminullah Khan Salik, A. G. Soofi and A.R. Khan Bengalee who died working in America and whose body was sent back to Pakistan for burial.

Major Abdul Hamid, Maqbul Qureshi, Major Sharif A. Bajwa and the present missionaries Mian M. Ibrahim and Maulvi Muhammad Siddique Shahid; these missionaries along with the members...p have been responsible for the distribution of enormous amounts of literature including public speakings, T.V. appearances and radio discussions. (Masud Ahmad arrived in U.S.A 11/29/75—Ed.) (Rashid Ahmad American, National Amir)

Islam in Evans City, Pennsylvania by Sheikh Nazeer Elahee

It was through Dr. Yusuf Khan that I was first exposed to Islam in 1928, almost half a century ago, in Cincinnati. I was later instructed in the Islamic teachings and then appointed to lead our missions successively in Pittsburgh, Youngstown and finally in Dayton, Ohio where I served for several years. In 1936, I was instructed to proceed to Indianapolis, Indiana, where I was stationed until 1943 when I went into military service.

By Allah's grace I am continuing to serve the cause of Islam here at Evans City since my retirement from the Armed Services.

Some Nostalgic Memories of the Early Years of the American Mission

(The following article has been written by the wife of the late Sufi Mutiur Rahman Bengalee, who served as Missionary Incharge of the Ahmadiyya missions in America until 1948.)

My husband, Sufi M.R. Bengalee, served the cause of Islam in the United States for more than two decades. It is hard to give a full account of the difficulties and hardships of those years. All the burden of various activities in that period was on the shoulders of a single missionary. The limited budget of these early years did not permit him to rent a room all for himself. He shared it with another tenant. It was doubly hard when he could not even entertain anybody in a presentable place.

In his second term, he brought his wife along. All of his four children were born here. Naturally the increasing family meant more expenses and additional financial responsibilities. Only with Allah's help, not only the family problems were overcome but the Journal, THE MOSLEM SUNRISE, was published and all the missions in various towns visited as frequently as possible.

Of course, a part of the responsibilities was shared by his wife who would aid in the mailing of the magazine and instructing the Muslim sisters in prayers and reading of the Quran.

In addition to these activities, he was able to publish such books as The Life of Muhammad, after arduous research. Of course, he had also to deliver lectures on the invitation of churches and universities.

These activities took a heavy toll on the time that he could spend with his family. Nevertheless, his care for his children was as exemplary as his dedication to the service of Islam.

Some of our Missionaries
by Dr. M. Yusuf Khan, Detroit, Mich.

The American Mission was established in 1920. Hazrat Dr. Mufti M. Sadiq arrived here according to the instructions of the late Hazrat Khalifatul-Masih II, may Allah be pleased with him.

He established himself on Madison Avenue, New York City for about three or four months, after which time he decided to move to Chicago's Eastside.

He began visiting various denominations of churches and the Syrian Restaurants. Sometimes he wore navy blue suit, but mostly he wore black sheerwani with green turban which caused him to look quite distinguished. He always carried about one hundred large-size cards in his pockets. His photo appeared on one side and on the other side were the Islamic teachings in condensed form. The cards were always printed in green ink.

He had a wonderful personality and in my judgement he was a born missionary and a practical psychologist. He was the most tactful person whom I have ever seen. He would engage people on the street cars or on the sidewalk and therein he would somehow introduce Islamic teachings and then gave them the cards. By so doing quite a few people contacted him in his office from time to time.

On most Sundays he would visit some church organization or society where he could be of some service to Islam. With his distinguished personality and charming manners, he was considered an honor to any church or society pulpit. I know these facts, since I came as a student in January, 1921 and spent most of my time with this Godly man.

Since he knew colloquial Arabic language, he made a great hit with the Arabs of Syria, Arabia, Lebanon and Palestine. The Arabs became so enchanted with him that they made him leave Chicago for Highland Park, Michigan and gave him a large apartment - free for his work. Here he organized thousands of Muslim Arabs and inspired them to build a Mosque on Victor Avenue.

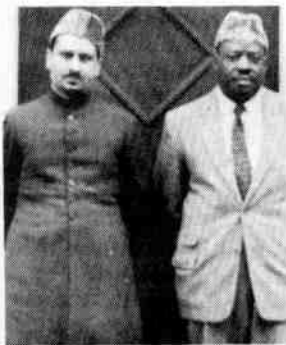
In the meantime he kept in touch with Brother Yaqub of Chicago, who was the Black convert to Islam. He persuaded him to move to Chicago where he found about fifty converts to

Ahmadiyyat thru Br. Yaqub's activities.

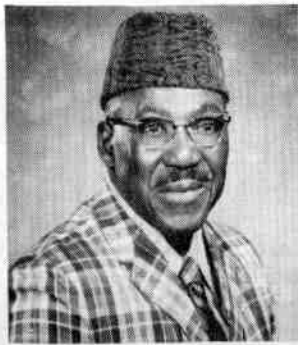
Meanwhile he corresponded with the Ahmadiyya Movement in Qadian to send him some funds for the down payment towards a mission house. After some time he received five hundred dollars for this purpose. So the mission house was purchased at 4448 South Wabash Avenue, Chicago. Afterwards he brought some used furniture and folding chairs and started regular meetings there on each Sunday afternoon and sometimes on Friday evenings too.

Hazrat Mufti Sahib was succeeded by Hazrat M. Muhammad Din in April, 1923. These two holy men brought a great influence on my spiritual and moral life.

I gained practical missionary experience from Dr. Sadiq and Maulvi M. Din. After the departure of Maulvi Sahib I was made temporarily incharge of the missionary work and I began to travel to Indiana, St. Louis and Cincinnati. I established a mission in Cincinnati. I moved from Cincinnati to Pittsburgh in March, 1930. Branches were also established in Bradock, Homestead, Pa., Youngstown, Akron, Columbus and Dayton, Oh.



SYED JAWAD ALI EX-MISSIONARY
Pittsburg, Pennsylvania
and BROTHER SHAHEED



BROTHER NAZEER ELAHEE



SYED ABDUR RAHMAN
CLEVELAND, OHIO



DR. M. YUSOF KHAN



RASHID AHMAD
(NATIONAL AMIR)

HISTORY OF THE CANADIAN UNITS

TORONTO

In 1973 S.T.A. Bukhari, one of the founding organizers, stepped down and Hazrat Khalifatul-Masih III appointed Khalifa Abdul Aziz Barrister and Solicitor, as the second President of the Movement. Sahibzada Tahir Lateef was nominated as President of the Toronto chapter, who occupied this office till July, 1975.

The project of building a Mosque in Toronto is under active consideration. "The Mosque Committee" is alive to its responsibilities. Currently Eid - prayers (sometimes Friday prayers) are offered at the Y.M.C.A. Hall. On each occasion about 200 brothers attend the occasion. On every first Sunday of the month monthly meetings are held. These meetings are not only a get-together but a source of spiritual enlightenment as well.

At the latest election held on July 6, 1975 with Hazrat Mian Mubarak Ahmad, Chief Director, Tahrir e Jadid, Rabwah, Mubarak Ahmad Khan was elected President, and Zakriya Virk General Secretary of the Toronto Jamaat. The news circular started by Mr. Bukhari about 8 years ago is now edited and published monthly by a staff of Editors under the name of "The Ahmadiyya Gazette" (Canada) embodying illustrative and comprehensive articles.

Some Other Chapters

Ottawa

It was about 20 years ago that the first Ahmadi came to this city, and the number has since considerably increased. The first meeting of the Jamaat was held in 1969 at the residence of Sufi Abdul Aziz. Since then the meetings have been regularly held. Since 1973 Eid-prayers, monthly meetings and childrens' classes have become a feature of the Jamaat. The President of the Jamaat is Sufi Abdul Aziz. Ashraf Sial and Lateef Chaudhri, being two of the several active members.

Montreal

The Jamaat has been functioning for almost a decade. Till recently when Syed Daud Ahmad replaced him, M. Munir Mian, had been conducting the affairs of the Jamaat as President. The Jamaat is fairly active with about 20 families among it's membership. Meetings are regularly held which add to the integrity of the Jamaat.

Brantford (ONT.)

This Jamaat was formed in 1973, with Mirza Mushtaq Ahmad as its first President and Sheikh Manzurul Hasan as its Financial Secretary. Membership has since largely expanded. In January, 1975, Mr. Lutaf Usman was elected as its President. Branton Jamaat includes members from Hamilton, Waterloo and Acton, and the Jamaat is making an all-round improvement.

Hazrat Mirza Mubarak Ahmad's Visit

Sahibzada Mirza Mubarak Ahmad paid a flying visit to Toronto, Canada the first week of July, 1975. Hazrat Mian Sahib was accompanied by M. S. Shahid and

M. M. Ibrahim (till then the two missionaries in U.S.A.). The Chief Director of the Tahrik-e-Jadid addressed a huge, eager and receptive, audience including several members from out-stations in the YMCA Hall on July 6, exhorting the membership to regeneration and conducted the long-awaited elections.

The following were elected as our National Office -holders by a majority of votes and approved by Hazrat Mian Sahib on the spot.

National Amir -----Abdul Aziz Khalifa
 General Secretary -----Salim A. Siddiqi
 Financial Secretary -----Nasir A. Chaudhri

Tahir Latif and Tahir Bukhari were later nominated as Directors, and Asghar Hussain as Auditor.

(Zakriya Virk, Toronto)

**TORONTO, CANADA
 HAZRAT MIRZA MUBARAK AHMAD
 WITH MISSIONARIES
 SHAHID & IBRAHIM**



**ABDUL AZIZ KHALIFA
 NATIONAL AMIR
 CANADA**

BISMILLAHIR RAHMANIR RAHIM

NEW WORLD ORDERS

The address of Yahya Sharif Abdullah, Pennsylvania, to the 1975 National Convention, Ahmadiyya Movement, at Dayton, Ohio.

As - salaamu Alaikum wa Rahmatullah

In his own time, the beloved Promised Messiah of Islam, peace be upon him, said that the time would come when the world would cry out for a new world order from every quarter, he said, voices would be raised to put forward a new scheme for the re-arrangement of mankind in accord with their own plans.

By 1942, the advocates of such plans were at each other's throats in the second world war. In December of that year, Ahmadi gathered for Jalsa Salana were addressed by Hazrat Khalifatul-Masih II, may Allah exalt him. His momentous speech has now been translated into English under the title "New World Order of Islam." As this booklet is available to all of us, my humble effort is to draw your attention to the subject and attempt to up-date the development of forces that seek a New World Order with aims quite different then those of the Holy Quran. These advocates of a dibelical world order must collide with Ahmadiyyat, or the True Islam, as they attempt to implant their schemes upon suffering humanity. You will hear the very term, "new world order" fall from the lips of Henry Kissinger as he spins around the globe giving orders and making arangements on both sides of conflicting forces. What does he have in mind? The discoveries that I will share with you today may all be fully documented, but time prohibits me from furnishing voluminous proofs.

Bids By Other Ideologies

Hazrat Muslih Maoud, razi Allahu anhu, identified various religious and secular movements and proved in his address, that they are incapable of directing a new world order which would benefit mankind and take us to a higher stage of development. Let us examine some of the designs for new world order brewing in 1942, in accord with the prophecy of the Promised Messiah.

The religious opponents of Islam have been dealt a crippling blow with the emergence of Ahmadiyyat and the powerful anti-faith movements of Dajjal. They are hardly worth considering in the contest under question, but we shall repeat them in summary from the 1942 speech to achieve historic perspective. As such a New World Order must be universal and in accord with human nature, Hindum and Judaism with their doctrines of racial superiority do not qualify as contestants. The great Khalifatul-Masih II points to the caste system of the Hindus as a doorslammer in the face of progress. Chained to a fatalistic existence, Hindus believe themselves unable to attain upward mobility from the lower castes, while the Brahman elite maintains a system of social injustice. Man is divided by this ideology, rather then united. It is opposed to the very basis of Islam and progress for man. The racial - national doctrine of the remnant of Jewry that is spread throughout the world, makes "the chosen people" unfit to lead others for the same reasons. In fact, they do not offer their ideology to the outsiders ... but we will see many of their progeny at work behind the scenes of secular materialist movements for a new world order - without allegiance to, or consideration of, their inherited Jewish faith.

Ahmadi are particularly aware of the breaking of the cross, even among Muslims who have taken up Jesus deification. Mysterious, crude, pagan, idol-ridden church doctrine blanches before the advance of science and has lost its charm and power over millions. Adherence to law is essential to a new world order, and Christianity condemns the law as a curse. How then, can it qualify? No, doubt, other speakers will shed more light upon this area, but I remind you that our literature abounds in useful comparisons between Islam and Christianity.

It is the secular movements that have gained momentum in the past thirty - three years. Up to the close of the eighteenth century, much of mankind had fallen into depths of slavery and deprivation. Arrogant Tyrant - kings, ceasars, maharajahs, princes, shoguns and yes sultans - had their feet upon the throats of their peoples. Democracy is introduced by the Khalifa as a forward step in the evolution of society in which the base of power is broadened from a single tyrant to the rising merchant classes. There was more consideration of the people and movement arose to oppose oppression.

From Europe, those who dared, ventured forth under sail seeking a New World and freedom to worship as they pleased. (Incidentally, the ships of Columbus were manned and navigated by Muslim seamen.) Many died on the way and in the fierce snow blizzards they encountered here, but their descendants carved a great republic from the wilderness and established a refuge for succeeding generations of those who migrated from tyrannies.

If you will observe the reverse side of a U.S. dollar bill, you will find an ageless pyramid and beneath a symbolic representation of the The Watchful Eye of the Creator, a scroll bearing the Latin dictum "Nexus Ordo Seclerum" meaning a New World Order. What did they have in mind?

A new world order of freedom was proclaimed here and throughout the unique two - hundred year old history of this republic, waves upon waves of newcomers have sought the relative security of these shores as they escaped the brutal dictatorships of Europe and Asia. Elsewhere, the concept of republic has been merely a word. Is there an Islamic Republic, a Muslim nation? Freedom of religion is guaranteed by the Holy Quran but in 1975, even this right is not vouchsafed by these self-styled Islamic republics. I am not over-looking the slavery practiced in the United States, one of the glaring weakness of the great attempt for a free society, but slavery was practiced in spite of the example of our Holy Prophet Muhammad, peace and Blessings of Allah be upon him, and in spite of the admonitions of the Holy Quran. Slavery is a terrible thing because a slave of men is limited in his sphere of decision making, and the purpose of life on earth is to make the right choices. Thus, a chattel slave is deprived of the very right to fulfill the purpose for which he was created. This point emphasizes the importance of freedom. But, is freedom itself an ideology? Can freedom alone be the basis of a New World Order for mankind? Freedom from what? How is the ultimate purpose of man and society defined? No, while freedom is so essential to the exercise of religion, in itself it is not an adequate ideology for the guidance of mankind. Man cannot be left alone without guidance and just be free to experiment. Tyrants will arise and enslave them.

Communism - Many Faces of One Ideology

In his historic review of the secular movements, Hazrat Khalifatul - Masih declares them to be unsuited as a New World Order, one by one. Attempting to steal this new found freedom of the democratic movement, and to impose a tyranny like that of the dark ages upon man

once again, is still another secular movement that emerged in reaction to some of the excesses of the free enterprise, or capitalist, economic system. Variations of this barbaric affront to human civility paraded as national socialism, international socialism and communism. Fine points of distinction between these three faces of tyranny are best left to the imaginations of my fellow political students in their cloistered halls of learning. All seek to impose a system of total State control, war against religion, destruction of the family and confiscation of private property. In their writings, Marx and Lenin use the terms "socialism" and "communism" interchangeably. When Stalin consolidated power in the Soviet Union, he declared the theory of "socialism in one country," or national socialism. Stalin evoked all of the tired heros of Russian history and nationalistic trappings. In a speech on February 5, 1941, the German national socialist (nazi) dictator Adolph Hitler admitted that "basically national socialism and Marxism are the same the whole of national socialism is based upon it." Thus there are no substantial differences between national and international socialism or communism in reality.

One may perceive two aspects of looking at this ideology. One side is theory - what the communists have to say if you wish to trouble yourself to learn their esoteric glossary of terms. This paper communism has never existed, nor will it ever exist anywhere. If one thoughtfully examine the system, such nonsense as "the dictatorship of the proletariat" - all the working people - and the "withering away of the State" cannot be regarded as a handful of Party leaders over the people.... a return to slavery! The other side proves the point. It is the practical communist a clique of highly organized criminals, extermination of innocent people, and the imposition of an unrivaled terror are the order of the day. Whether Stalin, Hitler, or Mao is at the helm, theory holds no attraction as millions are butchered to implement it.

Hazrat Mirza Bashiruddin Mahmud Ahmad, may Allah be please with him, shatters the communist pretensions to a New World Order and gives the following reasons:

1. Communism is promoted by force and violence rather than persuasion.
2. Socialism unequivocally opposes religion and has declared war against God.
3. Socialism has produced one thing—an absolute and rigid dictatorship with no value attached to the individual and human rights.
4. Socialism government creates barriers to intellectual development by strict censorship and brainwashing of children in government schools.
5. Communism is rooted in struggle between sections of mankind; it seeks to divide rather than unite and eliminates(kills) any class opposing the State rulers.

Other points are cited as you will note when you read the booklet, New World Order of Islam. We must follow the Khalifa's guidance and oppose communist tyranny in all forms, wherever it may appear, or the vicious assault against faith anywhere on the globe including American public school classes. As our Lord is indeed Rabbi-Alamin, our scope of concern is not limited.

Polarization of Forces in the Latter Days

We have now reviewed the Khalifa's analysis of proponents of new world orders in 1942. What remains is for us to discover the major forces or force advocating a new world order

today, how Islam can provide the real New World Order that is needed by mankind, and specifically, what is the strategy and the means of our holy Ahmadiyya Movement to bring this about. We will take these in turn, so please bear with me as I share some facts that may surprise you.

These are the last days and the forces of truth and the forces of evil are gathering together for a final confrontation. One often hears how the planet has shrunk. Rapid transport and instant communication have indeed brought peoples within closer range of each other. Events are unfolding with great speed as the forces rush on to effect their plans. Caution which attended blotting and scheming is coming to light daily and the truth is becoming more and more evident and distinct from falsehood. Our holy Movement has spread from an obscure corner of India to bring the light of faith to every corner of the globe in less than a century. Shaitan and his hosts are also making use of modern conveyances and the forces of evil are gathered together at the top to make a final bid to enslave mankind and enthrone themselves as rulers of a Satanic New World Order.

In an article published in Review of Religion on February 14, 1969 entitled "Conspiracy Against Islam", our beloved present head, Hazrat Hafiz Mirza Nasir Ahmad, warns that "plots are being hatched and conspiracies are afoot in the world to degrade the Holy Prophet Muhammad, upon whom be peace, both openly and secretly."

One Master Conspiracy - It's Roots

If one of us were asked to identify the major world force, one with vast power, that is striving to establish itself in opposition to the plan of Allah, the concept of Dajjal may come to mind. We know of the prophecy of the two terrible forces, Gog and Magog, that will plague the earth in these latter days. These forces are usually identified as the Western democracies, or if you prefer, the capitalist economic system, and Russian-Asian communism. These are the systems we have been describing. But what has emerged, and what I would like to identify for you today in 1975, is the very close relationship between these seemingly opposing forces. A careful study of the facts - names, places, meetings, property holding, large business transactions - reveal Dajjal as one single naked vile power-seeking master conspiracy for world domination that has created and uses both capitalism and communism as two arms to serve their powerful ends. Other plots and maneuvers are merely ripples out from this powerful satanic center of control. Capitalism is their anvil, and communism, is their hammer. Suffering humanity is the victim and marked by them for a new and terrible slavery.

In order to demonstrate the credibility of this assertion, facts must be given here in support. Bear in mind that deception is the way of shaitan. They have perpetuated the popular illusion of a struggle between communism and capitalism. Let us then rip the mask away from the string pullers behind the scenes who finance wars on both sides and always win... personal profit. These who are at work to destroy faith and family to establish themselves as a Godless new world order, have labored to disguise their real purpose.

If Hitler and Lenin, men of humble origin and few means, sat up nights in a dark garret dreaming and scheming to conquer the world, it is not possible that some billionaire in a Manhattan penthouse could have the same dream? Julius Caesar was one such wealthy aristocrat who dreamt of imposing his own new world order. Such a man might well form an alliance with other like minded men. Caesar did. These men would be superbly educated, command immense social prestige and be able to pool astounding amounts of money to carry out their scheme. These are advantages that Lenin and Hitler did not

have. And could not such wealthy men use a Lenin or Hitler as a pawn in their schemes? It is difficult to imagine that men have such a lust for power, but perhaps power is the greatest corrupting force ... such men have always existed. Why should we assume that there are not such individuals with a perverted lust for power today? And they can be discovered right here in the power centers of the United States and other nations.

Perhaps in describing such a master-conspiracy, and although time allotted renders my task impossible, it is wise to begin at some point in time with a father of this present day conspiracy. The obvious choice is a renegade professor of cannon law at Ingelstadt University in Barvaria. In 1784, the world was shaken when the government intercepted by chance some papers from Professor Adam Weishaupt directed to terrorist Jacobins in France. Weishaupt was exposed as the head of an evil conspiracy known as the Illuminati. His initiates had penetrated the Masonic Lodges in Germany and later France where under cover of secrecy they hatched revolutionary plans to destroy religion, the family and the duly constituted governments, and to establish by violence their own world power. The Illuminati was instrumental in the bloody French reign of terror. A detailed account was published by John Robinson, A.M., in 1798 under the title "Proofs of a "Conspiracy" and has recently been reprinted. Among Weishaupt's leading disciples was Cecil Rhodes, who devoted himself to the exploitation of Africa's rich resources and for whom Rhodesia was named. In 1888, Rhodes made out his will leaving his vast fortune to the banking house of Rothschild, the family that came to control Europe's wealth through private ownership of central banks.

In 1848, these same power seeking conspirators under cover of an organization they called the League of Just Men hired a hack journalist named Karl Marx to issue the Communist Manifesto. Marx was so unimportant that his name did not even appear on the first editions. The fifth plank of the Manifesto called for a "centralization of credit in the hands of the state by means of a national bank with state capital and an exclusive monopoly." Monopoly capitalism for the super-rich was the desired result. Lenin later said that establishing a central bank was 90% of communizing a country. The contemporary anarchist leader Bakunin remarked, "they have one foot in the bank and one foot in the socialist movement." Through its program of confiscation of private property, and the establishment of central banks, together with the communist plan of a graduated income tax which we have in America, the powerful rich use communism to gather even greater untold wealth and control the destinies of nations. The American founding fathers carried on a running battle with these money manipulators in their movement for freedom and Jefferson wrote to Adam, "I sincerely believe with you that the banking establishments are more dangerous than the standing armies."

I now offer a more contemporary illustration to demonstrate that these two apparent extremes - capitalism and communism - work hand in hand. In fact, communism was financed by wealthy bankers to achieve their own ends. Let us briefly review the facts of the Russian revolution, which is deliberately portrayed by the controlled media and educationalist as the rising of the masses from below. It was in fact, imposed from the top to inflame the old hatreds of Europe in order to destroy the old order and make way for a New World Order of the super-rich. We will see that socialism is nothing more than a royal road to power for millionar industrialists and bankers who care nothing for the poor and down-trodden.

Most of us know that the Bolshevik revolution took place in November, 1917, but what is usually overlooked, is the fact that Czar Nicholas II was compelled to abdicate his throne fully nine months earlier. The cause was right in Petrograd by factory workers who were not receiving feed supplies due to a transportation breakdown. The Czar was finished. Where were communist leaders Lenin and Trotsky at this time? Not even in Russia. Lenin

was in Switzerland and had been in exile in Europe for twelve years. Trotsky worked for a radical newspaper on New York's East side. The Bolsheviks were not even a viable political force when the Czar abdicated. And they did not come to power because the downstridden masses called them back to Russia. No. They came to power because the very wealthy and powerful capitalist in the United States and Europe sent them back. Lenin was carefully transported across Europe while it raged with war, in a sealed train with six million in gold arranged by the international banker Max Warburg, German agent of the house of Rothschild. Trotsky and the first communist government were shipped out of the East side of New York with funds on March 27, 1917 on the S. S. Christiana. Gold was provided by the banking firm of Schiff, Leeb and Cohen. The New York Journal-American of February 3, 1949 reported "Today it is estimated by Jacob's son John Schiff that the old man sank about twenty million dollars for the final triumph of Bolshevism in Russia." Hitler was financed directly by Warburg as well and few of his family ended up in concentration camps. They sat out the war in luxurious Paris hotels or migrated to New York.

This capitalist-communist Dajjal conspiracy has been described by many names - the insiders, imperialists, power elite, ruling class, anti - Christ, warlords, ruling families, power - actors its all the same, one conspiracy for a New World Order that Islam must confront. Still, this conspiracy is not an ideology. It uses ideology and other weapons but it is a criminal force of meglomaniac power - seekers who use ideals to achieve their purpose and mask their schemes.

Islam's New World Order

Islam stands alone in qualifying to offer mankind a New World Order that is a blessing and benefit. It is given by none other then Allah Himself for the benefit of all - every section of mankind and every nation - and satisfies human nature and needs. There are many verses in our Holy Quran about the demise of the conspiracy, no matter how powerful it may appear at a given moment in the march of history. Allah is The Powerful and Mighty and He has vouchsafed the victory of Islam! ... "and you will have the upper hand if you are believers." (3:138)

In fact, it is only Islam that has the right to claim leadership over the earth because Allah has ordained it as the ideology of the future, the ideology of the coming New World Order. "You are the best nation (or order), raised up for the guidance of mankind. You enjoin good and forbid evil and you believe in Allah." (3:109) "Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers and He will surely establish for them their religion which He has chosen for them...." Thus, Islam has been divinely established to build a New World Order, or a new heaven and a new earth in the words of the Promised Messiah, alahi salaam, and the true followers of the Holy Prophet have the divine mandate for its realization.

But how is this victory, in which we all have faith, to come about? What is our practical side? Take heart, for when the Promised Messiah related the prophecies about the emergence of new world order advocates, he also stated that Allah had given him the plan for the New World Order of Islam and he personally established its foundation. In fact, the real purpose of the Khalifa's 1942 Jalsa sermon was to draw the focus of the Jamaat upon these means of victory and to make their importance full felt.

In a word, Al-Wasiyyat is the key to the revival of Islam, the spread of Islam, and the establishment of a perfect New World Order for mankind. Al-Wasiyyat contains the seeds

MUSLIM SUNRISE

and essentials of Islamic social and economic development. In this plan of the Promised Messiah, which should be full explored by every Ahmadi (see English pamphlet entitled The Will by the Promised Messiah), the basic needs of peoples are properly provided for, there is strong individual incentive and initiative as in free enterprise, but it is a thoroughly voluntary system of support without confiscation of private property. Al-Wasiyyat is universal and applies for all peoples in all lands as they embrace the faith.

The Holy Quran tells us to "spend for the cause of Allah". In addition to Zakat, the Khalifa may call upon the Muslims to contribute additional funds as he implements the injunctions of the Holy Quran to guide us to success. Under Al - Wasiyyat, each Ahmadi is to contribute between 1/10 and 1/3 of property and income for the cause of Islam and ultimate establishment of a "new moral, social and economic order". As the circle of Musis, or participants in Al-Wasiyyat, widens with the growth of the Movement, the seeds of a new world order will be sown all over the globe. Those who support the plan with pleasure are relieved of worries. As it is entirely a voluntary giving of wealth with resulting proper distribution, there is no class resentment, sectional feelings, or weakening of incentive to earn more income. In free countries, advised the Promised Messiah, alahi-salaam. He says that every true believer should participate in the scheme, but unlike under socialism, if at anytime, one wishes to leave the movement, their property should be returned to them as only voluntary participation is acceptable in the eye of Allah. Thus Ahmadiyyat will achieve fair distribution of wealth without bloody and violent revolution, but by goodwill and sacrifices of the Muslims instead. The implementation of the full economic system of Islam in areas under Muslim control must be mentioned as the abolition of interest and distribution of wealth through proper laws of inheritance will contribute greatly to the economic evolution against present day excesses.

The importance of Tahrir -i- Jadid and now the Jeshan centenary jubilee fund must be mentioned as implementation of these principles to move rapidly toward the promised victory. In addition to full support of these programs, we have been asked to frequently invoke Istighfar prayer for Khalifatul-Masih III in his 1969 sermon on the "Conspiracy Against Islam." The Promised Messiah has indeed made firm the foundation of the Jamaat, of Islam and of humanity. May Allah make us worthy of bearing the task before us, Amin.